

thoughtful minority, who could hardly fail to be shocked by the many barbarous and revolting elements in the local rites. As usually happens in such cases, the process of religious unification appears to have been largely effected by discovering points of similarity, real or imaginary, between the provincial deities, which were thereupon declared to be only different names or manifestations of the same god.

Of the deities who thus acted as centres of attraction, Most absorbing in themselves a multitude of minor divinities, by <sup>Eg</sup>'P<sup>lian</sup>

& J gods were

far the most important was the sun-god Ra.

There appear at some to have been few gods in Egypt who were not at one time identified

or other identified with him. Ammon of

Thebes, Horus of with the East, Horus of Edfu, Chnurn of Elephantine, Turn of <sup>sun</sup>

Heliopolis, all were regarded as one god, the sun. Even

the water-god Sobk, in spite of his crocodile shape, did not escape the same fate. Indeed one king,

Amenophis IV., Attempt of undertook to sweep away all the old gods at a stroke and <sup>TMQ TM Ph}S</sup>

replace them by a single god, the " great living disc of the abolish all sun." <sup>1</sup>

In the hymns composed in his honour, this deity is <sup>fh^sun-6^</sup>

referred to as " the living disc of the sun,

besides whom there god-

is none other." He is said to have made "

the far heaven "

and " men, beasts, and birds ; he

strengtheneth the eyes

with his beams, and when he showeth

himself, all flowers

<sup>1</sup> On this attempted revolution in A very sympathetic account of this religion see Lepsius, in *I'erhandlitngen* remarkable religious reformer is given *der konigl. Akad. der Wissenschaften* by Professor J. H. Breasted (*De-zu Berlin*, 1851, pp. 196-201 ; A. *velopment of Religion and Thought* Erman, *Aegypten* <sup>^nd</sup> *aegyptisches* in *Ancient Egypt*, pp. 319-343). *Leben ini Altcrtnn*, pp. 74 sq., 355- Amenophis IV. reigned

from, about  
 357; *id.*, *Die ägyptische Religion?* 375 to 1358 B.C. His  
 new capital,  
 pp. 76-84; H. Brugsch, *History of Akhetaton*, the modern Tell-el-  
 Amarna,  
*Egypt* (London, 1879), i. 441 *sqq.*; was on the right bank of  
 the Nile,  
 A. Wiedemann, *Ägyptische Geschichte* between Memphis and  
 Thebes. The  
 (Gotha, 1884), pp. 396 *sqq.*; *id.*, *Die* king has been described as  
 "of all the  
*Religion der alten Ägypter*, pp. 20-22; Pharaohs the most curious  
 and at the  
*id.*, *Religion of the Ancient Egyptians*, same time the most enigmatic  
 figure."  
 pp. 35-43; C. P. Tiele, *Geschichte der* To explain his bodily  
 and mental  
*Religion im Altertum*, i. 84-92; G. peculiarities some scholars  
 conjectured  
 Maspero, *Histoire ancienne des Peuples* that through his mother,  
 Queen Tii,  
*de l'Orient Classique*, i. 316 *sqq.*; he might have had Semitic  
 blood in his  
 E. A. Wallis Budge, *The Gods of the* veins. But this theory  
 appears to have  
*Egyptians*, ii. 68-84 J- ^- Breasted, been refuted by the discovery  
 in 1905  
*History of the Ancient Egyptians* (Lon- of the tomb of Queen Tii's  
 parents, the  
 don, 1908), pp. 264-279; A. Moret, contents of which are of pure  
 Egyptian  
*Kings and Gods of Egypt* (New style. See A.  
 Moret, *op. cit.* pp.  
 York and London, 1912), pp. 41-68. 46 *sq.*